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MEDITATIONS

AND

PRAYERS,

ADAPTED TO

THE STATIONS

OF THE

HOLY WAY OF THE CROSS.

But we preach Christ crucified.

St. Paul I. to the Cor. ch. i. v. 23.

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1826.

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EXTRACTS, &c.

THE Editor does not intend to draw a comparative view between this and other devotions. He approves of every devotion calculated to promote the reformation of morals, and extend the Kingdom of God on earth. He judges it however, proper, to present the Faithful, for their satisfaction, with the following short literal extracts of some Papal Bulls, which stamp the seal of authenticity on this Devotion.

Extract of the Bull of Benedict the 13th, confirming the Bull of Innocent the 11th, of the 5th of December, 1636, and of Innocent the 12th, 1692, December the 24th, and extending the Indulgence of the Way of the Cross, to all the Faithful of Christ, who practice that devotion with the Franciscans subject to the General of the Observants.

'Among the very many and greatest 'proofs of the immense goodness of God to 'us, which occur every where, the ineffable 'Sacrament of the Passion of his eternal 'Son Jesus Christ, by which we are deli-'vered from the jaws of darkness, declares

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'his supreme and admirable charity for 'mankind: hence the Popes, our predeces-'sors, were accustomed to grant Apostoli-'cal indulgences and favours, to those, who 'meditated on the passion. We judge it 'therefore highly expedient in the Lord, 'for the increase of the Christian Religion 'in the heart of man, to extend and confirm 'these indulgences to the pious, faithful of 'Christ, who exercise themselves in the 'contemplation of the Lord's Passion.

'To remove all ambiguity, and difference 'of interpretation, which might have hither-'to prevailed, or may hereafter arise; that 'the faithful, without any hesitation of 'mind may, by the exercise of these good 'works, obtain the sacred and holy trea-'sures of the church: we declare, that the 'persons practising the exercise of the 'Cross, by a general, mutual, and recipro-'cal communication, granted by the Holy 'see, truly communicate in, are partakers 'of, and enjoy the indulgences and privi-'leges, which the Popes, our predecessors, 'granted to the holy places and stations 'within and without Jerusalem, as if they 'had performed the aforesaid exercise in 'said places.

'Further, that none may be deprived of 'a participation of the spiritual goods which 'we hope will flow from the exercise of the

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'Way of the Cross: by the mercy of Almighty God, and confiding on the authority of the Apostles, SS. Peter and Paul, we enlarge and extend for ever, the indulgences applicable to the souls deceased in the charity of Christ, and the privileges, by way of communication of indulgences, granted to the holy places and stations within and without Jerusalem, to the faithful of Christ of both sexes, who will piously and devoutly fulfil and practice the Way of the Cross, in the form and manner practised, and with the aforesaid brethren (subjects of the Franciscan General) exclusive of all others.—Thus, and not otherwise, we are willing it should be judged and defined by all ordinary and delegated judges of whatever authority, whether Auditors of the sacred Palace, Cardinals of the holy Roman Church, Legates a Latere, Vice Legates or Nuncios. And we declare null and void whatever will be knowingly or ignorantly attempted in contradiction to this. Dated Rome, the year of our Lord's Incarnation, 1726.

This Bull is confirmed by a Bull of Pope Clement the 12th, dated Rome, January the 16th, in the year 1731, with the additional grant of extending the indulgences of the Way of the Cross, to the stations erect-

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ed by the Franciscans in the Chapels or Churches not subject to their order.

Extract of the Bull of Benedict the 14th.

'The virtue of the Passion, Cross, and 'Death of our Lord Jesus Christ, is so 'powerful; that no other remedy can be 'found so efficacious in healing the wounds 'of conscience inflicted by sin on human 'infirmity, or in purifying the mental eye, 'or inflaming it with divine love, as the 'attentive meditation of the Passion, Cross, 'Death, and Wounds of our Redeemer: 'Hence, that the faithful of Christ, united 'with us in this fountain of all happiness, 'may with greater alacrity daily practice 'it: neither the Fathers of the Catholic 'Church, nor the Popes our predecessors, 'have ever been deficient in admonitions 'and exhortations, to persuade and attract, 'by enriching them with copious grants of 'heavenly treasures.' He then confirms the indulgences and privileges granted by former Bulls. This confirmatory Bull is dated Rome, the 30th August, 1741.

OBSERVATIONS.

1. As the exclusive privilege of erecting the Way of the Cross, has been granted to the subjects of the Franciscan Observant General, by the Bull of Clement XII. re-

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newed and confirmed by the Bull of Benedict XIV. Hence it is prohibited to all others to erect the aforesaid devotion, and if erected contrary to such prohibition, they do not enjoy the indulgences annexed to this devotion.

II. That the Way of the Cross is to be erected by the local Superior of the Franciscan Order, or with his deputation, by some religious of said Order, who must be a preacher or approved confessor. If erected in chapels not dependant on the Order, it is necessary to have the consent of the Ordinary, the Parish Priest, or respective Superior.

III. When this devotion is privately practised, it is not necessary to pray six Paters and Aves, as some have asserted: it is sufficient to meditate briefly on the Passion of Jesus Christ, which is the principal work enjoined for the acquisition of these indulgences. For the illiterate it is sufficient to reflect on the Passion according to their weak capacity; but all are exhorted to pray one Pater and Ave at every station, and to make an Act of Contrition. This is not however imposed as an obligation.

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HOLY WAY OF THE CROSS.

THE ANTIPHON.

WE beseech thee, O Lord! to assist and direct our actions with thy powerful grace, that all our prayers and works may always begin and end with thee. Through Christ our Lord. *Amen.*

A preparatory Act of Contrition.

O JESUS, treasure of my soul, infinitely good, infinitely merciful, behold me prostrate at thy sacred feet; sinner as I am, I fly to the arms of thy mercy, and implore that grace which melts and converts, the grace of true compunction. I have offended thee, adorable Jesus! I repent, let the fervor of my love equal the horror of my ingratitude. Grant me to offer devoutly this Way of the Cross, in memory of that painful journey thou hast travelled for our redemption to the Cross of Calvery, with the holy design to gain these indulgences granted by thy vicars on earth. I apply one for my miserable soul, the rest in suffrage for the souls in purgatory, particularly *N. N.* (here mention the souls for whom you intend to apply them.) I begin this devotion under thy sacred protection, and in imitation of thy dolorious Mother. Let then this holy

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exercise obtain for me mercy in this life, and glory in the next. *Amen.* Jesus!

THE FIRST STATION.

Christ is sentenced to Death by Pilate.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross, thou hast redeemed the world.

THE MYSTERY.

OUR gracious Redeemer, after suffering blows and blasphemies before Annas and Caiphas, after the cruel scourging, insulting contempts, and bloody crown of piercing thorns, is unjustly condemned to death. This iniquitous sentence, your Jesus accepted with admirable humility: Innocence embraces condemnation, to free the guilty. Reflect that your sins were the false witnesses that condemned him; your stubborn impenitence the tyrant that extorted from Pilate the bloody sentence. Propose now seriously an amendment of life, and while you reflect on the horrid injustice of Pilate, who condemns innocence, lest he should not appear a friend of Cæsar, with conscious conviction arraign yourself for your many sins of human respect; think how often you

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have offended God, for fear of displeasing the eye of the world, and turning to your loving Jesus, address him rather with tears of the heart, than expressions of the tongue, in the following

PRAYER.

O MANGLED victim of my sins! O suffering Jesus! I have deserved those bloody scourges, that cruel sentence of death; and yet thou didst die for me, that I should live for thee. I am convinced that if I desire to please man, I cannot be thy servant. Let me then displease the world and its vain admirers. I resign myself into thy hands. Let love take possesion of my heart; let my eyes with contempt behold every thing that can alienate my affections from thee; let my ears be still attentive to thy word; let me through this painful journey accompany thee, sighing and demanding mercy. Mercy, Jesus! *Amen.*

Our Father, Hail Mary, Glory, &c.

Jesus Christ crucified, have mercy on us.

THE SECOND STATION.

Christ takes the Cross on his Shoulders.

V. We adore thee, O Lord Jesus Christ, and bless thee.

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R. Because by thy holy Cross, thou hast redeemed the world.

THE MYSTERY.

THIS second Station represents the place where your most amiable Redeemer is clad in his usual attire, after his inhuman executioners had stripped him of the purple garment of derision, with which he was clothed, when as a visionary King they crowned him with platted thorns. The heavy burthen of the Cross is violently placed on his mangled shoulders. Behold your gracious Saviour, though torn with wounds, covered with blood, a man of griefs, abandoned by all, with what silent patience he bears the taunts and injuries with which the Jews insult him. He stretches out his bleeding arms, and tenderly embraces the Cross. Reflect with confusion on that proud sensibility, which is fired with impatience at the very shadow of contempt, on your discontented murmurs in your lightest afflictions, and your obstinate resistance to the will of Heaven in the crosses of life, which are calculated to conduct you, not to a Calvary of crucifixion, but to the joys of eternal glory, and from your heart unite in the following

PRAYER

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PRAYER.

MEEK and humble Jesus! my iniquity and perverseness loaded thy shoulders with the heavy burthen of the Cross, yet I a vile worm of the earth, O shameful ingratitude! fly even the appearance of mortification, and every thing which could check the violence of my passions; and if I suffered, it was with a murmuring reluctance. I now, O Saviour of the world! detest my past life, and by thy grace am determined no more to offend thee mortally. Let me only glory in the Cross of my Lord, by whom the world is crucified to me, and I to the world. Lay then on my stubborn neck the Cross of true penance; let me for love of thee bear adversities of this life, and cleave inseparably to thee in the bonds of perpetual charity. *Amen*, Jesus.

Our Father, Hail Mary, Glory, &c.

Jesus Christ crucified, have mercy on us.

THE THIRD STATION.

Jesus falls the first time under the Cross.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross, thou hast redeemed the world.

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THE MYSTERY.

THIS third Station represents how our Lord Jesus Christ, overwhelmed by the weight of the Cross, fainting through loss of blood, falls to the ground the first time. Contemplate the unwearied patience of the meek Lamb, amidst the insulting blows and curses of his brutal executioners; while you, impatient in adversity and infirmity, presume to complain, nay, to insult the Majesty of Heaven, by your curses and blasphemies. Purpose here firmly to struggle against the impatient sallies of temper; and beholding your amiable Jesus prostrate under the Cross, excite in yourself a just hatred for those sins which rendered insupportable that weight, with which your Saviour, for love of you was burthened, and thus address your afflicted Jesus.

PRAYER.

ALAS, my Jesus! the merciless violence of thy inhuman executioners, the excessive weight of the Cross, or rather the more oppressive load of my sins, bend thee to the earth. Panting for breath, exhausted as thou art, thou dost not refuse new tortures for me; will I then refuse the light burthen of thy commandments: will I refuse to do violence to my perverse passions

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and sinful attachments: will I relapse into those very crimes for which I have shed false delusive tears. O Jesus; stretch out thy holy hand to my assistance, that I may never more fall into mortal sin; that I may at the hour of my death secure the important affair of my Salvation. *Amen*, Jesus.

Our Father, Hail Mary, Glory, &c.

Jesus Christ crucified, have mercy on us.

THE FOURTH STATION.

Jesus carrying the Cross, meets his most afflicted Mother.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross, thou hast redeemed the world.

THE MYSTERY.

THE Fourth Station presents to your contemplation the meeting of the desolate mother and her bleeding Jesus, staggering under the weight of the Cross. Consider what pangs rent her soul when she beheld her beloved Jesus covered with blood, dragged violently to the place of execution, reviled and blasphemed by an ungrateful outrageous rabble. Meditate on her inward feelings, the looks of silent agony exchanged

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between the Mother and the Son; her anguish in not being permitted to approach, to embrace, and to accompany him to death. Filled with confusion, that neither the Son's pains, nor Mother's grief have softened the hardness of your heart, contritely join in the following

PRAYER.

O MARY! I am the cause of thy sufferings, O Refuge of sinners! let me participate those heart-felt pangs, which rent thy tender soul, when thou didst behold thy Son trembling with cold, covered with wounds, fainting under the Cross, more dead than alive; mournful Mother; fountain of love; let me feel the force of thy grief that I may weep with thee, and mingle my tears with thine, and thy Son's blood. O suffering Jesus! by thy bitter passion, and the heart-breaking compassion of thy afflicted Mother, grant me the efficacious grace of perseverance. Mother of Jesus intercede for me. Jesus behold me with an eye of pity, and in the hour of my death receive me to the arms of thy mercy. *Amen*, Jesus.

Our Father, Hail Mary, Glory, &c.

Jesus Christ crucified have mercy on us.

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THE FIFTH STATION.

Christ is assisted by Simon the Cyrenean to carry the Cross.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross, thou hast redeemed the world.

THE MYSTERY.

THE fifth Station represents Christ fainting, destitute of strength, unable to carry the Cross. His sacrilegious Executioners compel Simon the Cyrenean to carry it, not through compassionate pity to Jesus, but lest he should expire in their hands, before they could glut their vengeance by nailing him to the Cross. Consider here the repugnance of Simon to carry the Cross after Christ; and that you with repugnance, and by compulsion carry the Cross providence placed on your shoulders. Will you spurn the advice of your Jesus, who invites you to take up your Cross and follow him? Will you yet with shameless ingratitude refuse the Cross, sanctified by his suffering? Offer up devoutly the following

PRAYER.

O SUFFERING Jesus! to what excess did the cruelty of thy impious Executioners

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arrive? Beholding thee faint under the Cross, apprehensive of thy death before they could complete their bloody intentions; they compel Simon to carry the Cross, that thou mightest expire on it, in the most exquisite torture. But why should I complain of the cruelty of the Jews or the repugnance of Simon? Have I not again crucified thee by my crimes? Have I not suffered with fretful impatience the light afflictions with which thy mercy visited me? Inspire me now, my Jesus, to detest and deplore my sinful impatience, my ungrateful murmurs, and let me with all my heart chearfully accompany thee to Mount Calvary, let me live in thee, and die in thee. *Amen*, Jesus.

Our Father, *Hail Mary*, *Glory*, &c.

Jesus Christ crucified, have mercy on us.

THE SIXTH STATION.

Veronica presents a handkerchief to Christ.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

THE sixth Station represents the place,

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where the pious Veronica compassionating our agonizing Redeemer, beholding his sacred face livid with blows, covered with blood and sweat, presents an handkerchief, with which Jesus wipes his face. Consider the heroic piety of this devout woman, who is not intimidated by the presence of the executioners, or the clamours of the Jews; and the tender acknowledgment of Jesus, who enriches her by leaving the impression of his blessed countenance on the handkerchief. Reflect here, that though you cannot personally discharge the debt of humanity to your Saviour, you can discharge them to his suffering members the poor. Though you cannot wipe away the blood and sweat from the face of Jesus, you can wipe away the tear of wretchedness from the eye of misery. Examine then what returns you have made to the singular graces and favours your bountiful Jesus bestowed on you, and conscious of your ingratitude, address your injured Saviour in the following

PRAYER.

O JESUS, grant me tears to weep my ingratitude. How often have I, infatuated wretch, turned my eyes from thee and thy sufferings, to fix them on the world and its vanities. Let me henceforth be thine with-

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out division. Stamp thy image on my soul, that it may never admit another love. Take possession of my heart on earth, that my soul may take eternal possession of thee in glory. *Amen*, Jesus!

Our Father, Hail Mary, Glory, &c.

Jesus Christ crucified, have mercy on us.

THE SEVENTH STATION.

Jesus falls under the Cross the second time.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

THE seventh station represents the gate of Jerusalem, called the gate of Judgment, at the entrance of which our Saviour through anguish and weakness falls to the ground. He is compelled by blows and blasphemies to rise. Consider your Jesus prostrate on the earth, bruised by his fall, ignominiously treated by an ungrateful rabble. Reflect, that your self-love and pride of preference, was the cause of this humiliation. Implore then grace to detest sincerely your haughty spirit and proud disposition. It was your reiterated sins which again pressed him to

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the ground. Will you then sin again, and add to the afflictions of your gracious Saviour?

PRAYER.

O MOST holy Redeemer! treated with the last contempt, deprived of fame and honor, led out to punishment; through excess of torments, and the weakness of thy delicate and mangled body, thou didst fall a second time to the earth. What impious hand has prostrated thee? Alas my Jesus! I am that impious, that sacrilegious offender, my ambitious pride, my haughty indignation, my contempt of others humbled thee to the earth. Banish for ever from my mind, the unhappy spirit of pride. Teach my heart the doctrine of humility, that deserting pride, vain glory, and human respect, I may for ever be united with thee my meek and humble Jesus. *Amen.*

Our Father, Hail Mary, Glory, &c.

Jesus Christ crucified, have mercy on us.

THE EIGHTH STATION.

Christ consoles the Women of Jerusalem who wept over him.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross, thou hast redeemed the world.

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THE MYSTERY.

THIS Station represents the place where several devout women meeting Jesus, beholding him wounded, and bathed in his blood, they shed tears of compassion over him. Consider the excessive love of Jesus, who, though languishing and half dead, through the multitude of his torments, is nevertheless attentive to console the women who wept over him. They merited that amorous consolation from the mouth of Jesus: 'Weep not over me, but over yourselves and your children.' Weep for your sins the sources of my affliction. Yes, O my Soul! I will obey my suffering Lord, and pour out tears of compunction. Nothing more eloquent than the voice of those tears which flow from the horror of our sins, address him in the following

PRAYER.

O JESUS, only begotten Son of the Father; who will give water to my head, and a fountain of tears to my eyes, that I may day and night weep and lament my sins? I humbly beseech thee by these tears of blood thou didst shed for me, to soften my flinty bosom, that tears may plentifully flow from my eyes, and contrition rend my heart, this hardened heart, to cancel my crimes and render me secure in the day of

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wrath and examination, when thou wilt come to judge the living and the dead, and demand a rigorous account of thy blood. *Amen*, Jesus.

Our Father, Hail Mary, Glory, &c.

Jesus Christ crucified, have mercy on us.

THE NINTH STATION.

Jesus falls under the Cross the third time.

V. We adore thee, O Lord Jesus Christ, and bless thee.

Because by thy holy Cross, thou hast redeemed the world.

THE MYSTERY.

THIS Station represents the foot of Mount Calvary, where Jesus Christ, quite destitute of strength, falls a third time to the ground. The anguish of his wounds is renewed. Consider here the many injuries and blasphemous derisions thrown out against Christ, to compel him to rise, and hasten to the place of execution; that his inveterate enemies might enjoy the bloody gratification of beholding him expire on the Cross. Consider that by your sins, you daily hurry him to the place of execution. Approach him in thought to the foot of Mount Calvary, and cry out, accursed weight of sin, that prostrated my Jesus, and had long since

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buried me in the flames of Hell, if his mercy and the merits of his passion had not preserved me.

PRAYER.

O CLEMENT Jesus! I return thee infinite thanks, for not permitting me, ungrateful sinner, as thou hast permitted thousands less criminal to die in their sins. I who have added torments to thy torments, by heaping sin on sin. Kindle in my soul the fire of charity, fan it with thy continual grace into perseverance, until delivered from the body of this death, I can enjoy the liberty of the children of God and thy co-heirs. *Amen*, Jesus.

Our Father, *Hail Mary*, *Glory*, &c.

Jesus Christ crucified, have mercy on us.

THE TENTH STATION.

Jesus is stripped of his Garments, and offered Vinegar and Gall.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

THIS Station represents how our Lord Jesus Christ ascended Mount Calvary, and

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was by his inhuman executioners stript of his garments: the skin and congealed blood are torn off with them, and his wounds renewed. Consider the confusion of the modest Lamb, exposed naked to the contempt and derision of an insulting rabble. They present him with vinegar and gall for a refreshment. Condemn here that delicacy of taste, that sensual indulgence, with which you flattered your sinful body. Pray here for the spirit of Christian mortification. Think how happy you would die, if stripped of the world and its attachments, you would expire, covered with the blood and nakedness of Jesus.

PRAYER.

SUFFERING Jesus! I behold thee stript of thy garments, thy old wounds renewed, and new ones added to the old. I behold thee naked in the presence of thousands, exposed to the inclemency of the weather; cold, trembling from head to foot, insulted by the blasphemous derisions of the spectators. Strip, O mangled Lamb of God! my heart of the world and its deceitful affections. Divest my soul of its habits of sensual indulgence. Imbitter the poisoned cup of pleasure, that I may dash it with contempt from my lips, and through chris-

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tian mortification, arrive at thy never-fading glory. *Amen*, Jesus.

Our Father, *Hail Mary*, *Glory*, &c.

Jesus Christ crucified, have mercy on us.

THE ELEVENTH STATION.

Christ is nailed to the Cross.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross, thou hast redeemed the world.

THE MYSTERY.

THIS Station represents the place where Jesus Christ, in the presence of his afflicted Mother, is stretched on the Cross and nailed to it. How insufferable the torture; the nerves and sinews are rent by the nails. Consider the exceeding desolation, the anguish of the tender Mother eye-witness of this inhuman punishment of her beloved Jesus. Generously resolve then to crucify your criminal desires, and nail your sins to the wood of the Cross. Contemplate the suffering resignation of the Son of God to the will of his Father, while you are impatient in trifling afflictions, in trivial disappointments. Purpose henceforth to embrace

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your Cross with ready resignation to the will of God.

PRAYER.

O PATIENT Jesus! meek Lamb of God! who promisedst 'When I shall be exalted 'from earth, I will draw all things to my-'self:' Attract my heart to thee, and nail it to the Cross. I now renounce and detest my past impatience. Let me crucify my flesh with its concupiscence and vices; here burn, here cut, but spare me for eternity. I throw myself into the arms of thy mercy. Thy will be done in all things. Grant me resignation, grant me thy love, I desire no more. *Amen*, Jesus.

Our Father, *Hail Mary*, *Glory*, &c.

Jesus Christ crucified, have mercy on us.

THE TWELFTH STATION.

Christ is exalted on the Cross, and dies.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross, thou hast redeemed the world.

THE MYSTERY.

THIS Station represents the place where Jesus Christ was publicly exalted on the

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Cross between two robbers, who for their enormous crimes were executed with the innocent Lamb. Consider here the confusion of your Saviour, exposed naked to the profane view of a blasphemous multitude. Imagine yourself at the foot of the Cross. Behold that sacred body streaming blood from every part. Contemplate the divine countenance pale and languid, the heart throbbing in the last pangs of agony, the soul on the point of separation: yet charity triumphs over his agony; his last prayers petition forgiveness for his inveterate enemies: 'Father, forgive them for they know 'not what they do.' His clemency is equally extended to the penitent thief: 'This day thou shalt be with me in Paradise.' He recommends in his last moments his disconsolate mother to his beloved St. John. He recommends his soul to his heavenly Father, and bowing down his submissive obedient head, resigns his spirit. Turn your eyes on the naked bloody portrait of Charity. Number his wounds. Wash them with tears of sympathyzing love. Behold the arms extended to embrace you. Love of Jesus! you die to deliver us from eternal captivity.

PRAYER.

O SUFFERING Son of God! I now

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behold thee in the last convulsive pangs of death. Thy veins opened, thy sinews torn, thy hands and feet, Fountain of Paradise! distilling blood. I acknowledge, charitable Jesus! that my reiterated offences have been thy merciless executioners, the cause of thy bitter sufferings and death. Yet God of mercy, look on my sinful soul bathe it in thy precious blood. Let me die to the vanity of the world, and renounce its false pleasures. Thou didst pray, my Jesus! for thy enemies. I forgive mine. I embrace them in the bowels of thy charity. I bury my resentment in thy wounds. Shelter me in the Day of Wrath, in the sanctuary of thy side. Let me live, let me die, in my crucified Jesus. *Amen.*

Our Father, *Hail Mary*, *Glory*, &c.

Jesus Christ crucified, have mercy on us.

THE THIRTEENTH STATION.

Christ is taken down from the Cross.

V. We adore thee O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross, thou hast redeemed the world.

THE MYSTERY.

THIS Station represents the place where

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Christ's most Sacred Body was taken down from the Cross by Joseph and Nicodemus, and laid on the lap of his bleeding Mother. Consider the sighs and tears of the Virgin Mother, with what pangs she embraced the bloody remains of her beloved Jesus. Here unite your tears with those of the disconsolate Mother. Reflect, that your Jesus would not descend from the Cross, until he consummated the work of redemption; and that at his departure from, as well as at his entrance into the world, he would be placed in the bosom of his beloved Mother.—Hence learn constancy in your pious resolutions: cleave to the standard of the Cross. Consider with what purity that soul should be adorned, which receives in the blessed Sacrament of the Eucharist, Christ's most sacred body and blood.

PRAYER.

AT length, O blessed Virgin! Mother of sorrows! you are permitted to embrace your beloved Son. But alas! the fruit of your immaculate womb is all over mangled, one continued wound. Yes, O Lord! the infernal fury of the Jews has at length triumphed; yet we renew their barbarity, crucifying thee by our sins, inflicting new wounds. Host afflicted Mother of my

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Redeemer, I conjure you by the pains and torments you suffered in the common cause of Salvation, to obtain for me, by your powerful intercession, pardon of my sins, and grace to weep with a simpathizing feeling, your and your Son's afflictions. As often as I appear at the holy sacrifice of the Mass, let me embrace thee my Jesus, in the bosom of my heart. May I worthily receive thee as the sacred pledge of my salvation. *Amen*, Jesus.

Our Father, *Hail Mary*, *Glory*, &c.

Jesus Christ crucified, have mercy on us.

THE FOURTEENTH STATION.

Christ is laid in the Holy Sepulchre.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross, thou hast redeemed the world.

THE MYSTERY.

THIS Station represents Christ's Sepulchre, where his blessed Body was reposed with piety and devotion. Consider the emotions of the Virgin. Her eyes streaming tears, her bosom heaving with sighs. What melancholy, what wishful looks she cast on that monument where the treasure

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of her soul, her Jesus, her all lay entombed. Here lament your want of contrition for your sins, and humbly adore your deceased Lord, who, poor even in death, is buried in another's tomb. Blush at your dependence on the world, and the eager solicitude with which you labour to grasp its perishable advantages. Despise henceforth the world, lest you perish with it.

PRAYER.

CHARITABLE Jesus, for my salvation thou performedst the painful journey of the Cross. I adore thee dead, buried in the holy Sepulchre. Let me press the footsteps marked by thee, gracious Redeemer! the paths which through the thorns of life, conduct to the heavenly Jerusalem. Would that thou wert entombed in my heart, that being united to thee, I might rise to a new life of grace, and persevere to the end. Grant me in the last moments, to receive thy precious Body, as the pledge of immortal life. Let my last words be Jesus and Mary, my last breath be united to thy last breath on the Cross; that with a lively faith, a firm hope, and ardent love, I may die with thee and for thee; that I may reign with thee for ever and ever. *Amen*, Jesus.

Our Father, *Hail Mary*, *Glory*, &c.

Jesus Christ crucified, have mercy on us.

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THE CONCLUSION.

COMPASSIONATE Jesus! behold with eyes of mercy this devotion I have endeavoured to perform, in honour of thy bitter passion and death, in order to obtain remission of my sins, and the pains incurred by them. Accept of it for the salvation of the living, and the eternal repose of the souls of the faithful departed, particularly for those for whom I directed it. Do not my Jesus! suffer the ineffable price of thy blood to be fruitless, nor my miserable soul ransomed by it to perish. The voice of thy blood is louder for mercy, than my crimes for vengeance. Have mercy then, O Lord! have mercy, and spare me for thy mercy's sake. *Amen*, Jesus.

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The following are the Instructions alluded to in the Title Page.

" I SHALL not enter into a controversy about the nature, the efficacy, and existence of indulgences—or the privilege of extending them to these souls, which are in a state of purgation: I shall leave this point of Church doctrine undiscussed at present, and simply confine myself to explain in a few words, the nature of an indulgence, which is nothing but a relaxation or forgiveness of the temporal penalties and punishment due to remitted sins; for, when the eternal punishment due to mortal sin is forgiven, on the truly contrite and penitent disposition of the offender, a temporal punishment is instituted in its place, to be discharged as a small atonement to the appeased Justice of Heaven—and that, either in this life, or in the intermediate state of Purgatory. This is granted to the Church, by virtue of these powers with which it was invested, by that solemn declaration of Jesus Christ unto Peter, Matt. 16, 19: *And whatsoever thou shalt bind upon earth, it shall be bound also in Heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in Heaven.* To obtain these privileges for yourselves, it is necessary to be in a state of grace, or free from mor-

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tal sin—for, no temporal punishment can be forgiven, until the eternal one is previously forgiven or remitted. The Obligations annexed to these indulgences, such as Confession and Communion, are not required here; the state of grace is sufficient; —But as we all have reasonable if not just foundations, to doubt the purity of our dispositions, the securest method is to confess. The case is quite different when these Indulgences are applied to the souls of the deceased; for tho' the person who applies them is not in an actual state of grace, this does not invalidate or destroy the efficacy of the indulgence so applied. It is however necessary, that you should from your intention before you begin the Stations; that is,—that you should point out in your mind the souls of the deceased persons for whom you intend to offer the devotion.—But it is not principally for these Indulgences I recommend the devotion of the Cross; it is for a more noble and salutary purpose—to reform your morals, to advance you in the ways of grace——as one acquired degree of grace is, in sight of heaven, of more real value, more intrinsic and essential importance to the soul, than would be the gaining of a thousand indulgences.

" I shall now conclude by informing you, that the public performance of this devotion

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commences in the different Franciscan Chapels throughout the kingdom, on the first Friday in, and is continued during the Fridays of Lent, and the three first days in Holy Week, at the hour mentioned from the Altar.

One of the Clergymen of the Chapel reads the meditation and prayer proper for each Station; you have only to accompany him, in silent attention, from Station to Station—to think on what he reads and what he prays."

A short Catechistical Instruction on the three Theological, or Divine Virtues.

Q. WHICH are the three Theological Virtues.

A. They are, Faith, Hope, and Charity.

Q. Why are they called Theological Virtues?

A. They are called Theological, or in other words, Divine Virtues, because they have an immediate tendency or respect to God—and they are distinguished from the Moral Virtues, which have an immediate tendency or respect to the Regulation of our Morals.

Q. Which is the first Theological Virtue?

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A. It is Faith. It is called the first Virtue, not on account of its greater Dignity or Excellence above the others, but because it is the Foundation of spiritual Life: for, according to the Apostle, "The first step a Soul can take towards its Creator, must be by Faith."

Q. What is Faith?

A. It is a supernatural Virtue, a heavenly Light infused by God into our minds —by which we believe, solely upon His infinite Veracity, or upon His Divine infallible word, those truths of Religion, which he has been pleased to reveal, and which are proposed to us as such, by the Holy Catholic Church.

Q. Why is Faith called a supernatural Virtue?

A. Because it connot be acquired by any Study or Science—but is a gift of God mercifully infused into our minds: it is also called a divine light, because without it the mind of Man, though endowed with the knowledge of all Arts and Sciences, remains in darkness, in an ignorance of God, as to what is necessary for his salvation.

Q. What is Hope?

A. It is a divine supernatural Virtue, infused by God—whereby we expect with a firm confidence, through the merits of Jesus,

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Christ, our eternal Happiness, and the means which are conducive thereto.

Q. On what is this firm confidence grounded?

A. On the power and goodness of the Almighty God, and on his Fidelity to his promises made to us.

Q. Does this firm confidence exclude all our doubts and fears?

A. It excludes all anxious desponding fears, and all doubts with regard to the Goodness, Mercy and Power of God; but it does not exclude a distrust of our own frailties and infirmities—for which reason we must, according to the Apostle Peter, 'Work our Salvation with Fear and Trembling.'

Q. What is Charity?

A. Charity—the greatest, the most exalted of the Theological virtues—is a divine, supernatural virtue—by which we love God above all things, on account of his infinite Goodness and Perfections; and our Neighbour as ourselves, for the Sake and Love of God.

Q. Why is Charity the greatest of the three Virtues?

A. Because it perfects all the other Virtues: and our most insignificant actions, done thro' a principle of Charity; are ac-

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ceptable to God, and conducive to our eternal Happiness: because after this life, when Faith and Hope will be no more, Charity will eternally remain, and form a part of that Happiness and Bliss, which we are then for ever to enjoy.

Q. What is it to love God above all things?

A. It is to make him the Rule and end of our Thoughts, Words, Actions, and Affections; to love nothing in this world but in view of him, in reference to him, and in obedience to, and fulfilling his commands; to prize him above all earthly objects; to be in a disposition of mind to renounce them all, rather than to offend him by one mortal sin.

Q. Are these three virtues, Faith, Hope, and Charity necessary to salvation?

A. They are so necessary that nothing can supply the want of them; since the Creation of the World, there has never been one saved without them. Even Children who die in a state of innocence, are not saved without them; for though they have not these virtues actually, yet the seeds of them are implanted in their souls by Baptismal Grace.

Q. Why are those three virtues so absolutely necessary to salvation?

A. Because without them no Subjection,

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Homage, or adoration paid to God, are acceptable to him, or are such as he requireth from us.

Q. How do we honour God by Faith?

A. We honour him by a Submission of our reason and understanding, the most noble Faculties we have received from him; and by believing solely upon his infallible Word, the Truths and Mysteries of Religion, which are inconceivable and incomprehensible to us.

Q. How do we honour God by Hope?

A. We honour him by placing our Trust and Confidence in him alone; by an acknowledgment of our own inabilities, and by a sole Dependance on his Power and Goodness for the attainment of our eternal Happiness, and to the means that are requisite thereto.

Q. How do we honour him by Charity?

A. We honour him by subjecting our Wills and Affections to him, by prizing him and loving him above all his creatures, and by referring all our Thoughts, Words, and Actions, to his honour and Glory.

Q. Is it not necessary to make Acts of these divine Virtues?

A. It is. As it is necessary to perform acts of Divine Worship to our Creator.

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Q. When or how often, are those acts to be made?

A. The pious and devout Christian will not let a day pass without making them; he will, at least, by no means omit them on Sundays and other Festivals, consecrated to the divine Service; but they are particularly necessary to be made, when we seek a Reconciliation with our offended God by the Sacrament of penance, and when the end of our lives approaches.

Q. How are those acts to be made?

A. They are made by a pious Elevation of the heart and mind to God, and by repeating them either with our hearts or with our Mouths, according to the Form which is hereafter subjoined: they may be also made at any hour, time, or place,—at our lying down or getting up; even in business or recreation, without loss of time or labour; by persons of every rank, station, or condition of life.

A PRAYER,

To be said before making the Acts of the Theological Virtues.

GRANT unto us, O Almighty and Eternal God! an Increase of Faith, Hope, and Charity: make us love what thou commandest, that we may obtain what thou hast

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promised unto us, through Christ our Lord. Amen.

AN ACT OF CONTRITION.

I am heartily sorry, O my God! that I have offended thee, by transgressing thy divine commandments—because I love thee above all things who art my sovereign Good, my beginning and last End. I firmly purpose with the assistance of thy Grace, never to offend thee more, for the future, and to avoid all Occasions of offending thee

Acts of the Theological Virtues.

AN ACT OF FAITH.

I MOST firmly believe, O my God! whatever thy holy Catholic Church proposeth unto my belief—because Thou, who art the Infallible Truth hast revealed it. I explicitly believe the existence of one God, and three distinct, divine Persons, viz. The Father, and the Son, and the Holy Ghost: I believe that the second divine Person, God the Son, by the operating virtue of the Holy Ghost, became Man for us in the Womb of the Virgin Mary, was born of her, and suffered Death on the Cross for our Redemption; that he afterwards arose, ascended into Heaven, and from thence will come at

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the end of the World, to judge all mankind: that he will recompense the Just with Eternal Glory, and that he will punish the Wicked with the everlasting pains of Hell. In this belief, O my God! I am firmly resolved to live and die.

AN ACT OF HOPE.

MY GOD! as thou art all powerful and infinitely merciful, I firmly hope, through the Merits of my Redeemer Jesus Christ, to obtain thy Divine Grace—the Forgiveness of my Sins in this Life, and that eternal Glory which thou hast mercifully promised in the next, to all those who here perform those good Works, which thou commandest—and which, with thy divine Assistance, I firmly purpose to perform.

AN ACT OF CHARITY.

MY God! I love the with my whole heart, above all things, because thou art the only Object that is infinitely amiable, infinitely perfect, and worthy of my love; and all those whom thou commandest me to love, I love as thou requirest, for thy Sake. All the Thoughts of my Mind, all the affections of my Heart, all the Desires of my Soul, I offer up to thee; and all my daily Labours and Occupations in this transitory Life, I refer to thy Honour and Glory. Amen.

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A short Act of the three Theological Virtues.

MY God, to thy Infinite Veracity I submit my Reason and Understanding, in the belief of those Mysteries of Religion which thou hast revealed. In thy Power and Mercy I repose my sole Trust and Confidence, for the obtaining of eternal Happiness; and to thee I devote all the Affections of my Heart, who art my sovereign Good and my last End.

A Prayer to God to preserve us from the Vices opposite to the Theological Virtues.

MOST merciful God! whose infinite Veracity is the sole foundation of my Faith, whose Power and Mercy are the sole Resources of my Hope, and whose Infinite Goodness and Perfections are the sole Objects of my Love, preserve me by thy divine Grace from all Error, Infidelity, Obstinacy, and Blindness of Mind—from the dangerous Rocks of Presumption and Despair, from all inordinate Attachments to this World, from every evil Disposition of Mind towards my Neighbour—that, believing in thee, hoping in, and loving Thee above all things in this Life, I may enjoy Thee eternally in the next, through the Infinite Merits of Jesus Christ. Amen.

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THE LITANY
OF THE
PASSION OF JESUS CHRIST.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of Heaven,
God the Son, Redeemer of the World,
God, the Holy Ghost,
Holy Trinity, one God,
Jesus Christ, who for our Redemption
camest down from Heaven,
Jesus Christ, who vouchsafest to be born
of the glorious Virgin Mary,
Jesus Christ, who for us didst take the
form of a Servant,
Jesus Christ, who didst lie in the Manger,
Jesus Christ, who didst not abhor the
weeping Sinner,
Jesus Christ, who didst macerate thy body
with hunger and thirst,
Jesus Christ, who was tempted and mock-
ed by the Jews.
Jesus Christ, who continuedst in prayer
for us, even till thou didst sweat blood,

Have mercy on us.

Jesus

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Jesus Christ, who sufferedst thyself to be betrayed with a kiss by Judas,
Jesus Christ, who by the wicked Jews was taken and cast down upon the ground,
Jesus Christ who sufferedst thyself to be led with thy hands bound behind thy back,
Jesus Christ, who was brought before the Chief Priests, and falsely accused,
Jesus Christ, who wast smitten with fists and stripes upon the face,
Jesus Christ, who wast mocked with divers reproaches,
Jesus Christ, who wast delivered to Pilate,
Jesus Christ, who wast tied to the pillar and scourged even unto blood,
Jesus Christ, who wast clad with a purple garment by the soldiers,
Jesus Christ, who wast crowned with most sharp thorns,
Jesus Christ, who often heardest those cruel words; away with him, crucify him,
Jesus Christ, who being wearied and burdened, didst bear the most hard wood of the cross,
Jesus Christ, who being lifted up upon the cross, wast made the companion of thieves,
Jesus Christ, who having thy hands and feet nailed to the cross, wast blasphemed by those that passed by,

Have mercy on us.

Jesus

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Jesus Christ, whose beautiful face was made, as if it were, leprous,
Jesus Christ, who praydest to thy Father for thy crucifiers, and graciously heardest the thief upon the cross,
Jesus Christ, who didst recommend thy most dear Mother to John,
Jesus Christ, who wast pierced with a spear, and redeemest the world with thy own blood,
Jesus Christ, who wast buried in a tomb,
Jesus Christ, who didst rise from the dead the third day,
Jesus Christ, who forty days afterwards ascendest into heaven,
Jesus Christ, who sittest at the right hand of the Father,
Jesus Christ, who art to come to judge the quick and the dead,

Have mercy on us.

Lamb of God, who takest away the sins of the world; *spare us, O Lord.*
Lamb of God, who takest away the sins of the world; *hear us, O Lord.*
Lamb of God, who takest away the sins of the world; *have mercy on us.*
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us,
Christ, have mercy, on us.
Lord, have mercy on us.
Our Father, &c.

LET

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LET US PRAY.

LOOK down, O Lord, we beseech thee, upon this thy family, for whose sake our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and suffer the torments of the cross, who livest and reignest, &c.

LITANY OF THE BLESSED VIRGIN.

ANTHEM.

WE fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Lord, have mercy on us,
Christ, have mercy on us.
Christ hear us. Christ graciously hear us.
God the Father of Heaven, *Have mercy on us.*
God the Son Redeemer of the World, *Have mercy on us.*
God the Holy Ghost, *Have mercy on us.*
Holy Trinity, one God, *Have mercy on us.*
Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of divine grace,
Most pure Mother,
} *Pray for us.*

Most

Most chaste Mother,
Undefiled Mother,
Most amiable Mother,
Most admirable Mother,
Mother of our Creator,
Mother of our Redeemer,
Most prudent Virgin,
Most venerable Virgin,
Most renowned Virgin,
Most powerful Virgin,
Most merciful Virgin,
Most faithful Virgin,
Mirror of Justice,
Seat of Wisdom,
Cause of our Joy,
Spiritual Vessel,
Vessel of Honour,
Vessel of singular Devotion,
Mystical Rose,
Tower of David,
Tower of Ivory,
House of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the Weak,
Refuge of Sinners,
Comfortress of the afflicted,
Help of Christians,
Queen of Angels,

Pray for us.

Queen

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Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
} *Pray for us.*

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Graciously Hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Christ hear us, Christ graciously hear us.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

Our Father, &c.

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

PRAYER.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we to whom the Incarnation of Christ, thy Son, was made known by the message of an Angel, may by his passion and cross, be brought to the glory of his resurrection, through the same Christ our Lord. *Amen.*

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CRUX FIDELIS, &c.

EXTRACTED FROM THE OFFICE OF

GOOD FRIDAY.

V. O Faithful Cross! O noblest tree!
In all our woods there's none like thee;
No earthly groves no shady bow'rs
Produce such leaves, such fruit, such flow'rs:
‡ How sweet the nails, and sweet the wood,
That bears a weight so sweet and good

HYMN.

SING, O my tongue, devoutly sing,
The glorious laurels of our King:
Sing the triumphant victory
Gain'd on the cross erected high;
Where man's Redeemer yields his breath
And dying conquers hell and death.
O faithful cross, &c. is repeated to ‡.

With pity our Creator saw
His noblest work transgress his Law,
When our first parents rashly eat;
The fatal tree's forbidden meat;
He then resolved the cross's wood
Should make the tree's sad damage good.
How sweet the nails, &c. from ‡.

By

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By this wise method God design'd
From sin and death to save mankind;
Celestial art with love combines,
And arts of Satan countermines:
And where the traitor gave the wound,
There healing remedies are found.
O faithful cross, &c. to ‡.

When the full time decreed above,
Was come to shew this work of love,
Th' eternal Father sends his Son.
The world's Creator from his throne;
Who on our earth this vale of tears,
Cloth'd with a Virgin's flesh appears.
How sweet the nails, &c. from ‡.

Thus God, made man, an infant lies,
And in a manger weeping cries:
His sacred limbs by Mary bound,
The poorest tatter'd rags surround:
And God's incarnate feet and hands,
Are closely bound with swathing bands.
O faithful cross, &c. to ‡.

Full thirty years were freely spent,
In this our mortal banishment;
And then the Son of Man decreed,
For the lost sons of men to bleed,
And on the Cross a victim laid;
The solemn expiation made.
How sweet the nails, &c. from ‡.

Gall

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Gall was his drink; his flesh they tear
With thorns and nails, and cruel spear;
Pierce's his side, from whence a flood,
Streams forth of water mix'd with blood:
With what a tide are wash'd again,
The sinful earth, the stars, the main!
O faithful cross, &c. to ‡.

Bend, tow'ring tree, thy branches bend,
Thy native stubborness suspend:
Let not stiff nature use its force,
To weaker sap have no recourse;
With softest arms receive thy load,
And gently bear our dying God.
How sweet the nails, &c. from ‡.

On thee alone the Lamb was slain,
That reconcil'd the world again;
And when on raging seas was tost,
The shipwreck'd world, and mankind lost;
Besprinkled with his sacred gore,
Thou safely brough'st them to the shore.
O faithful cross, &c. to ‡.

All glory to the sacred Three,
One undivided Deity;
To Father, Holy Ghost, and Son,
Be equal praise and homage done;
Let the whole universe proclaim:
Of one and Three the glorious name.
How sweet the nails, &c. from ‡.

A PRAYER

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A PRAYRER

To Jesus Christ Crucified, Agonizing and Dying, to obtain a happy Agony, and Holy death.

MY most dear and adorable Saviour, Jesus, who wast crucified, I beseech thee, through the excess of Charity thou hast for the salvation of poor sinners; through thy dolorious passion and bitter agony; through the effusions of the last drop of thy precious blood on the cross: through the recommendation of thy blessed soul into the hands of thy eternal Father; through the last exclamation thou gavest before thou expiredst: through thy last sigh when thou gavest up the ghost; and through thy death, which was the accomplishment of our redemption, that thou wouldst vouchsafe to have mercy on me now, and in my agony, and receive my spirit into thy hands, and into the bosom of thy mercy at the instant of my death. *Amen.*

A pious Ejaculation of the Soul to her Crucified Redeemer.

O JESUS, the Saviour of mankind, whose sacred body was fastened to the cross with three nails, fix my heart to the same cross with the three nails of Faith Hope, and Charity. *Amen.*

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